# The history of Jerusalem, Al-Aqsa and the hostility of the Jews

Mohammed Saeed Raslan

# The history of Jerusalem, Al-Aqsa, and the hostility of the Jews

# تاريخ القدس والأقصى وعَدَاوَةُ اليهود

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# Translator introduction

All praise is due to Allah; we praise Him and seek His forgiveness.

We seek refuge in Allah from the evils of our souls and the wickedness of our deeds.

He, whom Allah guides, none can misguide him, and he whom He misguides, none can guide him.

I bear witness there is no deity worthy of worship in truth except Allah, alone, without partner.

His is the dominion and His is the praise.

He gives life and causes death, and He is over all things competent. Now then:

I have translated the book before you, entitled (**The history of Jerusalem, Al-Aqsa, and the hostility of the Jews**) by (**Mohammed Saeed Raslan**) because of the many benefits and advantages it contains for the Muslim.

This translation is my own effort. If I do well, it is from Allah and His guidance to me, and if I make a mistake, it is from myself and from Satan.

I ask Allah to make this work of mine purely for Him and to spread the word of truth throughout the entire earth and to teach Muslims who do not speak Arabic their religion that Allah has chosen for them.

The one in need of his Lord's forgiveness: **Omar bin Ahmed Tohamy**.

# The introduction

بسم الله الرحمن الرحيم

All praise is due to Allah. We praise Him, seek His aid, and ask for His forgiveness. We seek refuge in Allah from the evils of our own souls and the wickedness of our deeds. He whom Allah guides, none can misguide, and he whom Allah misguides, none can guide.

I bear witness there is no deity worthy of worship in truth except Allah, alone, without partner, and I bear witness that Muhammad is His servant and Messenger, may Allah bless him and grant him peace.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ﴾

**"O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him]."[Al Imran: 102]**

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

**“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer.” [An-Nisa: 1]**

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

**“O you who have believed, fear Allah and speak words of appropriate justice. He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment.” [Al-Ahzab: 70-71]**

Now then:

The most truthful speech is the Book of Allah, and the best guidance is the guidance of Muhammad, may Allah bless him and grant him peace. The worst of matters are their innovations, and every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance leads to the Fire.

Now then:

# A Brief History of Jerusalem and Al-Aqsa Mosque

The Jews have occupied East Jerusalem, which contains the Al-Aqsa Mosque, for about fifty-eight years, wreaking havoc there and tormenting its inhabitants.

In the year 1396 AH (1967 AD), a Jewish court issued a ruling permitting Jews to worship in Al-Aqsa Mosque itself. The content of this tyrannical Jewish ruling was: displaying blasphemous rituals in one of the most sacred mosques in Islam. It is the mosque to which the Messenger of Allah, may Allah bless him and grant him peace, was taken on the Night Journey, from which he ascended to the heavens above, to Allah - the Exalted, the Most Holy - and it is the second mosque established on earth for the worship of Allah, the Exalted, and His Oneness. In the two Sahihs, it is narrated on the authority of Abu Dharr, may Allah be pleased with him, who said: **"I said: O Messenger of Allah, which mosque was established first on earth?**

**He said: The Sacred Mosque.**

**I said: Then which?**

**He said: Al-Aqsa Mosque.**

**I said: what was the period in between them?**

**He said: Forty years."**[1]

Al-Masjid al-Aqsa is the third of the most revered mosques, to which no one travels except for it. These are: the Sacred Mosque in Mecca, the Prophet's Mosque (peace and blessings be upon him) in Medina, and Al-Aqsa Mosque in Jerusalem.[2]

It is the mosque located in the blessed Holy Land, the headquarters of the father of the prophets, Abraham, the friend of Allah, and the headquarters of his sons, apart from Ishmael, the headquarters of Isaac and Jacob, son of Isaac, until he left with his family to join his son Joseph in Egypt. They remained there until they became a nation alongside the Copts, the people of Pharaoh, who subjected them to terrible torture, killing their sons and enslaving their women, until Moses, may Allah bless him and grant him peace, emerged among them. Allah Almighty mentioned His blessing upon the Children of Israel, as He says:

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[1] **Narrated by Al-Bukhari: Book of Hadiths of the Prophets: Chapter (3366) and Muslim: Book of Mosques and Places of Prayer (520)**

[2] **Narrated by Al-Bukhari: Book of the Virtue of Prayer in the Mosque of Mecca and Medina: Chapter on the Virtue of Prayer in the Mosque of Mecca and Medina (1189) and Muslim: Book of Hajj (1397) on the authority of Abu Hurayrah in which the Prophet, may Allah bless him and grant him peace, said: "Travels should not be undertaken except to three mosques: this mosque of mine, the Sacred Mosque, and the Al-Aqsa Mosque."**

﴿وَإِذْ أَنجَيْنَاكُم مِّنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُقَتِّلُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَٰلِكُم بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ﴾

**“And [recall, O Children of Israel], when We saved you from the people of Pharaoh, [who were] afflicting you with the worst torment - killing your sons and keeping your women alive. And in that was a great trial from your Lord.” [Al-Araf: 141]**

Moses reminded them of Allah's blessings upon them, as well as other blessings, for He created prophets among them, made them kings, and gave them what no one else in the world had been given at that time. He commanded them to wage jihad against the tyrants who had seized the Holy Land, and gave them glad tidings of victory when he said to them:

﴿يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنقَلِبُوا خَاسِرِينَ﴾

**“O my people, enter the Holy Land which Allah has assigned to you and do not turn back [from fighting in Allah 's cause] and [thus] become losers."” [Al-Maidah: 21]**

Allah Almighty only gave it for them because they were the most deserving of it at that time, for they were people of faith, righteousness, and the established Sharia. No one among Allah's servants shall inherit the land except those who uphold Allah's command, as Allah Almighty said:

﴿وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ إِنَّ فِي هَٰذَا لَبَلَاغًا لِّقَوْمٍ عَابِدِينَ﴾

**“And We have already written in the book [of Psalms] after the [previous] mention that the land [of Paradise] is inherited by My righteous servants. Indeed, in this [Qur'an] is notification for a worshipping people.” [Al-Anbiya: 105-106]**

But the Children of Israel did not respond to Moses and refused to wage jihad, saying to Moses, peace be upon him:

﴿فَاذْهَبْ أَنتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ﴾

**“so go, you and your Lord, and fight. Indeed, we are remaining right here."” [Al-Maidah: 24]**

Because of their refusal to engage in jihad and their obstinate response to their Prophet, Allah forbade them from entering the Holy Land. They wandered the earth between Egypt and Syria for forty years, until most or all of them died, except for those born in the wilderness. Historians note that Moses and Aaron, peace be upon them, died during this period.

They were succeeded by Joshua, with the remaining new generation of the Children of Israel, and Allah opened the Holy Land to them until the matter fell to David and Solomon, peace be upon them. They renovated the building of Jerusalem, which Jacob had previously built. When

the Children of Israel rebelled against their Lord's command, He empowered a Persian king called Nebuchadnezzar over them, destroying their land and dispersing them through killing, captivity, and displacement. He also destroyed the building of Jerusalem for the first time.

Then Allah turned the tide against the Children of Israel, providing them with wealth and children, and increasing their numbers. However, they forgot what had happened to them and disbelieved in Allah and His messengers:

﴿كُلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ﴾

**“Whenever there came to them a messenger with what their souls did not desire, a party [of messengers] they denied, and another party they killed.” [Al-Maidah: 70]**

Then Allah sent some Persian or Roman kings against them a second time, who occupied their lands and subjected them to torment. Al-Aqsa Mosque remained in the hands of the Roman Christians for approximately three hundred years before the mission of the Prophet (peace and blessings be upon him), until Allah Almighty saved it from their hands with the Islamic conquest at the hands of the Rightly-Guided Caliph Umar ibn al-Khattab (may Allah be pleased with him) in the fifteenth year of the Hijra. Thus, Al-Aqsa Mosque became the property of its rightful inheritors, the Muslims:

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۚ وَمَن كَفَرَ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾

**“Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient.” [An_nur: 55]**

Al-Aqsa Mosque remained in the hands of the Muslims until the Crusaders seized it during the Crusades that took place between the Crusaders and the Muslims. The Crusaders seized it on the twenty-third of Sha'ban in the year 492 AH, entering Jerusalem with approximately one million fighters, killing approximately sixty thousand Muslims and seizing the mosque's gold and silver.

It was a difficult day for the Muslims. The Crusaders displayed their rituals at Al-Aqsa Mosque, erecting a cross and ringing the bell. The doctrine of the Trinity was established in the mosque. They claimed that Allah was the third of three. They also proclaimed the doctrine of the unity of

existence and incarnation. They claimed that Allah was Christ, son of Mary. They also proclaimed the doctrine of the Father. The Christians claimed that Christ was the son of God. This, by Allah, was one of the greatest trials and tribulations.

The Crusaders remained occupying Al-Aqsa Mosque for more than ninety years until Allah rescued it from their hands at the hands of King Saladin, Yusuf ibn Ayyub, on the twenty-seventh of Rajab in the year 583 AH. It was a clear and witnessed conquest, in which Allah Almighty restored the dignity of Al-Aqsa Mosque, the crosses were broken, the call to prayer was made after the bells, and the worship of the One, the Judge was proclaimed.

Then the Crusaders attacked the Muslims again and made things difficult for the king, Saladin's nephew, so he made peace with them on the condition that he would return Jerusalem to them and leave it alone with the other countries. This was in Rabi' al-Akhir of the year 626 AH. Thus, the Crusader state returned to the Al-Aqsa Mosque once again, and Allah's command was a predestined and inevitable fate.

The Crusaders continued to control the mosque until King As-Salih Ayyub rescued it from them in 642 AH, and it remained in Muslim hands.

In Rabi' al-Awwal of 1387 AH, the Jews, the enemies of Allah and His messengers, occupied it with the aid of their Christian Crusader allies.

In 1396 AH, they issued a decree permitting Jews to worship in Al-Aqsa Mosque.

In 1406 AH, a group from their government, the parliament they call the Knesset, entered the mosque and circumambulated it. We do not know what their intentions are, but we do know that they are determined to occupy it. Their prime minister said upon their occupation of the mosque, "If it is permissible for the Jews to give up Tel Aviv, then it is not permissible for them to give up Jerusalem."

# Ways to return to Jerusalem

Yes, the Jews will not give up Jerusalem except by force, and there is no force except through victory from Allah Almighty, and there is no victory from Allah except through victory for His religion

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ﴾

**“O you who have believed, if you support Allah, He will support you and plant firmly your feet.” [Muhammad: 7]**

Victory from Allah Almighty can only be achieved through worshipping Him, adhering to His Sharia both outwardly and inwardly, seeking His help, and preparing the material and moral strength He has commanded with all our ability, then fighting so that Allah's word may prevail.

As for us trying to expel the enemies of Allah Almighty from our lands, then inhabiting them in our hearts by inclining toward their deviant thoughts and being tainted by their despicable morals!

As for us trying to expel them from our lands, then having the youth of our nation's future pursue them, consuming or drawing upon the pus of their thoughts, only to return and vomit it back among us!

As for us trying to expel them from our lands, then accepting the seductive films and misleading newspapers they send us!

As for us trying to expel them from our lands while we practice these things, that is an attempt to combine two opposites, and anyone who attempts that has taken an incorrect path!

The gap between us and victory is wide if we follow this path, because victory has conditions without which it will not be achieved. Hear them from the words of the One in whose hand is the dominion of the heavens and the earth, and by whose command victory and defeat are due. The Almighty says:

﴿وَلَيَنصُرَنَّ اللَّهُ مَن يَنصُرُهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ﴾

**“And Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might.” [Al-Hajj: 40]**

So who will give victory to Allah?

Listen to the answer from the words of Allah, the Almighty:

﴿الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ﴾

**“[And they are] those who, if We give them authority in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of [all] matters.” [Al-Hajj: 41]**

Yes, if We give them authority in the land, they will establish prayer and give zakat and enjoin what is right and forbid what is wrong. Authority in the land will not lead them to evil and arrogance. Rather, it will lead them to righteousness and reform.

So fear Allah, O Muslims, and repent to your Lord, establish His law, and obey Allah and His Messenger, if you are believers.

# Lessons and morals from changing the [qiblah] direction of prayer

Al-Aqsa Mosque is the first of the two Qiblahs. The Messenger of Allah (peace and blessings be upon him) used to pray in Mecca facing Jerusalem with the Kaaba in front of him. When he arrived in Medina, he turned toward Jerusalem and continued doing so for several months. He frequently supplicated and prayed to be directed toward the Kaaba, which was the Qiblah of Abraham (peace be upon him).

**"The Messenger of Allah (peace and blessings be upon him) went out to visit Umm Bishr ibn al-Bara' ibn Ma'rur in Banu Salamah. She prepared food for him. The time for the noon prayer came, so the Messenger of Allah (peace and blessings be upon him) prayed the noon prayer [Al-Dhuhr] with his companions in a mosque there. After he had prayed two rak'ahs, Gabriel descended and indicated that he should pray toward the Kaaba. Gabriel prayed toward the Kaaba, and the Messenger of Allah (peace and blessings be upon him) turned toward the Kaaba and faced the waterspout. The women replaced the men, and the men replaced the women. Therefore, that mosque was called the Mosque of the Two Qiblahs. 'Ubad ibn Bishr (may Allah be pleased with him) went out, and he had been praying with the Messenger of Allah (peace and blessings be upon him). He passed by some Ansar in Banu Haritha who were bowing in the afternoon prayer [Al-A'sr]. He said, 'I bear witness by Allah! I prayed with the Messenger of Allah (peace and blessings be upon him) toward the Kaaba, and they turned around.'"[3]**

Rafi' ibn Khadij said: **"A man came to us while we were praying in Banu Abd al-Ashhal and said: 'The Messenger of Allah, may Allah bless him and grant him peace, has been commanded to face the Kaaba.' So our imam turned us toward the Kaaba, and we turned with him."**

Ibn Umar, may Allah be pleased with them both, said: **"While the people were in Quba performing the dawn prayer [Al-Fajr], a man came to them and said: 'The Qur'an has been revealed to the Prophet, and he has been commanded to face the Kaaba.' So they faced it. Their faces were toward the Levant, so they turned toward the Kaaba."[4]**

On the authority of Al-Bara', may Allah be pleased with him: **"When the Prophet, may Allah bless him and grant him peace, first came to Medina, he stayed with his grandfathers, or he**

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[3] Narrated by Al-Bukhari: Book of Faith: Chapter: Prayer is part of faith (40) and Muslim: Book of Mosques and Places of Prayer (525) on the authority of Al-Bara' bin Azib, may Allah be pleased with them both.

[4] Narrated by Al-Bukhari: Book of Prayer: Chapter on What Was Said About the Qiblah (403) and Muslim: Book of Mosques and Places of Prayer (526).

**said - his maternal uncles - from the Ansar. He prayed facing Jerusalem for sixteen or seventeen months, and he liked his qiblah to be facing the Sacred House. He prayed the first prayer he prayed, the afternoon prayer [Al-A'sr], and some people prayed with him. A man from among those who prayed with him came out and passed by the people of a mosque who were bowing. He said: I bear witness to Allah! I prayed with the Messenger of Allah, may Allah bless him and grant him peace, facing Mecca. They turned around as they were facing the Sacred House. The Jews were pleased that he prayed facing Jerusalem, and so were the People of the Book. But when he turned his face towards the Sacred House, they disapproved of that.[5]"[6]**

Ibn Hajar said[7]: **"The truth is that the first prayer he prayed in Bani Salamah when Bishr ibn al-Bara' ibn Ma'rur died was the noon prayer [Al-Dhuhr], and the first prayer he prayed in the Prophet's Mosque was the afternoon prayer [A;-A'sr]."**

## And in this issue of the biography of our Prophet Muhammad, may Allah bless him and grant him peace, there are great benefits:

1- Imam Ibn al-Qayyim, may Allah have mercy on him, said: "Allah's making the qiblah toward Jerusalem and then changing it to the Kaaba was a great wisdom and a trial for the Muslims, the polytheists, the Jews, and the hypocrites. As for the Muslims, they said: We hear and we obey, and they said:

﴿آمَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا﴾

**"We believe in it. All [of it] is from our Lord." [Al-Imran: 7]**

And they are the ones whom Allah guided, and it was not a great burden for them. As for the polytheists, they said: Just as he returned to our qiblah, he will soon return to our religion. He did not return to it except because it is the truth. As for the Jews, they said: He changed the qiblah of the prophets before him, and if he was a prophet, he would have prayed toward the qiblah of the prophets. As for the hypocrites, they said: Muhammad does not know where to face. If the first was true, then he abandoned it, and if the second was false, then he was on falsehood. The sayings of the fools increased, and it was as Allah Almighty said:

﴿وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ﴾

**"And indeed, it is difficult except for those whom Allah has guided." [Al-Baqarah: 143]**

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[5] It was mentioned before
[6] Paths of Guidance and Right Direction (3/370-371)
[7] Fath Al-Bari: (1/97)

It was a trial from Allah with which He tested his servants to see who follows the Messenger and who turns back on his heels.

2- Among the benefits: On the authority of Qatada, may Allah have mercy on him, he said: "I said to Sa'id ibn al-Musayyab: Why were they called the first emigrants?" He said: "Whoever prayed with the Prophet, may Allah bless him and grant him peace, facing both qiblas is one of the first emigrants." A similar narration was narrated by Ibn Sirin[8]. Al-Sha'bi[9] said: "The first emigrants are those who witnessed the pledge of allegiance under the tree."

3- Among the benefits: In the case of the change of the qibla, we see the Companions (may Allah be pleased with them) quickly implement the commands of the Messenger of Allah (peace and blessings be upon him). The news reached them during prayer, and they turned around while praying. When a man came to some of the Companions and said, "I bear witness to Allah! I prayed with the Messenger of Allah (peace and blessings be upon him) facing Mecca," they immediately turned to the new qibla without question, inquiry, or hesitation. This is the way of the believer: to follow and adhere to a text as soon as it is communicated to him, and to act accordingly, whether the wisdom behind it is apparent to them or not. Ibn Kathir (may Allah have mercy on him)[10] said: "Wherever Allah directs us, we turn. Obedience lies in complying with His command, even if we are directed in various directions each day. We are His servants and subject to His control, wherever He directs us, we turn."

4- The preparation for the great matter before it happens is clear in the issue of changing the qiblah. Imam Ibn al-Qayyim, may Allah have mercy on him, said[11]: “Since the matter of the qiblah and its affair is great, Allah Almighty preceded it with the matter of abrogation and His ability to do so, and that He will bring something better than the abrogated or similar to it. Then He followed that with a rebuke for those who were stubborn with the Messenger of Allah, may Allah bless him and grant him peace, and did not submit to him, and He made all of this a preparation and introduction before changing the qiblah. This benefits us in the issue of gradualism in calling to Allah Almighty.”

5- Among the benefits of changing the qiblah is that changing the qiblah was an opportunity for the enemies of Islam to raise doubts about Islam and Muslims. This led some of those who had converted to Islam to apostatize. Ibn Jarir[12] said: "Ibn Jurayj said: 'I heard that some people who had converted to Islam returned and said, 'Sometimes here and sometimes there.'" The temptation of raising doubts is still alive, through which the

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**[8] It was narrated by Al-Tabari in Jami’ Al-Bayan (11/8)**

**[9] It was narrated by Abu Ishaq Al-Fazari in Al-Seer No. 287, Ibn Abi Shaybah in Al-Musaffan (7/No. 35912 and 37108) and Al-Tabari in Jami’ Al-Bayan (11/7).**

**[10] Interpretation: (1/454)**

**[11] Zad al-Ma'ad: (3/60)**

**[12] It was narrated by Al-Tabari in Jami’ Al-Bayan (2/13)**

enemies of Islam attempt to turn Muslims and others away from this religion. Doubts are dispelled by Islamic knowledge, which nullifies the plots of enemies.

6- This Qiblah to which Allah has guided this nation is the Qiblah that suits them and they are its people because it is the middle Qiblah for the best of nations, just as He chose for them the best of messengers and the best of books, and brought them forth in the best of generations, and singled them out with the best of laws, and granted them the best of morals, and made their dwellings in the best of lands, and made their homes in Paradise the best of homes, and their standing on the Day of Resurrection the best of standings.

7- In the words of our Lord:

﴿سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَن قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا﴾

**“The foolish among the people will say, "What has turned them away from their qiblah, which they used to face?” [Al-Baqarah: 142]**

there is a sign for the Messenger of Allah, may Allah bless him and grant him peace, as it includes information about an unseen matter. Thus, the use of the letter “seen – س” that indicates the future is a way of informing about the future. However, the Noble Qur’an informed the Messenger, may Allah bless him and grant him peace, about it, and things happened as the Noble Qur’an mentioned.

8- Changing the Qiblah to the Kaaba and Muslims facing this safe country wherever they may be demonstrates its status and distinction from all other places. It is the cradle of revelation, the starting point of the message, the destination of hearts, and the goal of Muslims in their Hajj and Umrah, and their Qiblah, living and dead. Allah Almighty has honored it with this honor, which is beyond compare.

9- Changing the Qiblah to Mecca confirms the geographical centrality of this spot and the reason for choosing this peninsula to be the starting point for the final message: that this peninsula is in the middle of the world. Allah Almighty said:

﴿لِّتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا﴾

**“you may warn the Mother of Cities [Makkah] and those around it” [Ash-Shura: 7].**

This choice meant that Mecca would be the starting point for determining directions. Unfortunately, we followed the colonizers and accepted their terminology and submitted to them. If we thought a little, we would realize the true meanings of many of these terms and that they have no connection to our reality or our history. For example, they say: the Near East, the Far East, and the Middle East. This is because the European colonizer considered himself to be at the center of the Earth, so he applied this distribution in relation to his location. We went along with it, forgetting that we are the center and the focous, and that this spatial centrality should be for the Muslim countries and that the determination of

directions should be based on it. This is what is known at a time when the Islamic nation was strong and proud. Now, however, the Islamic nation has been overcome by weakness, infirmity, and backwardness, and its only known location can be called the Middle East. To Allah we belong and to Him we shall return.

May Allah's prayers and peace be upon our Prophet Muhammad, his family, and all his companions.

# The second sermon

All praise is due to Allah alone, and peace and blessings be upon the one after whom there is no prophet.

Now then: The distinguished position that Allah has bestowed upon this nation has faced numerous challenges and encountered hostility and opposition from other nations.

The most hostile and hateful towards this nation are the Jews and those who associate partners with Allah:

﴿لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا﴾

**“You will surely find the most intense of the people in animosity toward the believers [to be] the Jews and those who associate others with Allah;” [Al-Maidah: 82]**

They found that the formidable obstacle standing in the way of achieving their plans is the Muslim nation, which derives its strength from its faith. Therefore, they sought to achieve several goals to diminish the nation's standing, including: leading the Muslim nation back to polytheism and disbelief; removing the Muslim nation from its position of leadership over humanity; seizing control of all humanity, dominating its lands, usurping its territory, and plundering its resources.

They have pursued this through various means, supported by a multitude of falsehoods and distorted narratives, both doctrinal and historical, which cloak the Palestinian cause in the guise of a conflict over faith and religion.

It is a war of doctrine, revenge for old grudges, a matter of reclaiming, settling, arrogance, and crushing the people of the land. Then it is a mad dream that evil rabbis breathe into with false commandments from the distorted Torah and the Talmud, so that they become realities while the Muslim leaders are unaware.

# Jewish ambitions even extend to the city of Medina

A quick glance at their declared map—Greater Israel, stretching in every direction, especially to the southeast, where Medina, the first capital of Islam, the Prophet's migration, and his final resting place, lies—confirms the extent of Jewish hatred toward Islam, its symbols, and its history, and their relentless pursuit of undermining it and erasing its traces.

Yesterday they stormed Jerusalem and seized it, and today they are plotting to devour the Prophet's city and beyond, claiming that Medina is included in God's promise to the Children of Israel.

# The falsehoods of Zionism

Zionism is based on several fallacies, the most prominent of which are: the idea of the chosen people, hereditary continuity, and the myth of the Promised Land and Greater Israel.

It has been shown that these scriptures, upon which the Jews rely, were written centuries after Moses and contain falsifications, distortions, and contradictions that have no basis in true historical reality. Furthermore, the idea of the chosen people is historically naive, as most peoples have expressed in their writings a sense of their own distinct identity, portraying themselves as the chosen ones, entrusted with a civilizing mission towards other races.

The idea of the chosen people is also politically unacceptable, as it legitimizes aggression, expansion, domination, and massacres.

As for the myth of hereditary continuity, the historical illusion upon which Zionism is based lies in the belief in the continuity of the race. There are discrepancies in lineage that lead people to believe that all Jews worldwide are descended from a single race. According to this myth, God Almighty commanded Abraham in the Promised Land of Canaan to migrate to Egypt, where God saved him from slavery. Then, under Joshua's leadership, the Promised Land was conquered by exterminating the indigenous population, and the Kingdom of David was established. However, it is claimed that these groups lived on, clinging to the hope of ultimate redemption through a return to the temporarily lost Promised Land.

Historically, it has been proven that the vast majority of Jews today are not related to the ancient Israelites by blood or race. The Jewish race never existed as a distinct ethnic group. Throughout history, Jews were simply one component of the population, a religious sect.

Thomas Kiernan published a book about the Arabs in 1975, in which he stated: **"The Zionists were Europeans, and there is absolutely no vital or organic human link between the ancestors of Europe and the ancient Hebrew tribes."**

He explained that Jews today are divided into two distinct ethnic groups:

**Ashkenazim**: These are the Jews of Europe and America, constituting the vast majority of Jews today. They are of Aryan descent, not Semitic, and their ancestors converted to Judaism in the Middle Ages.

**Sephardim**: These are the Jews of Asia and North Africa. They may have Israelite ancestry, though it is argued that this ancestry has mixed with that of other Eastern peoples. Nevertheless, they comprise only about one-tenth of the total Jewish population.
The definition of a Jew includes someone born to a Jewish mother or who converted to Judaism through a traditional rabbi. This definition is inherently discriminatory because belonging to a particular ethnic group implies either privileges or disadvantages.

Zionism fabricated a racial continuity, drawing on diverse lineages and rejecting integration, to justify the return to the inherited Promised Land. It portrays modern Jews as the descendants and natural heirs of the ancient Israelites, who claimed that God granted them a deed to this land, allowing them to expel its original inhabitants and replace them on the Promised Land, establishing the rule of God's chosen people over all the land between the Nile and the Euphrates River.

The myth of the Promised Land fueled the establishment of the Jewish state through a series of expansionist wars aimed at securing a sphere of influence for its sovereignty and perpetuating the myth of its racial superiority.

Zionist ideology cannot survive without the support of inherited priesthood and fabricated myths. Abolishing the concepts of the chosen people and the Promised Land undermines the foundations of Zionism, rendering the claim to historical rights a mere myth concocted by Zionism to disguise its criminal schemes.

It is a historical fact that the Zionists possess no more historical rights in Palestine than the Crusaders did in ancient times. After two centuries of Crusader occupation of Palestine, from 1096 to 1291 CE, marked by two centuries of successive wars against the indigenous population, they were finally expelled in 1291 CE. This is history's lesson for those who wish to learn.

We ask Allah, Lord of the Worlds, to grant safety to our nation, to protect our homeland, and to have mercy on the oppressed in Gaza and the Strip.

O Allah, have mercy on them, O Lord of the Worlds, and protect them from all sides, and we seek refuge in Your greatness, O Lord, from being attacked from below.

O Allah, defeat their enemies, O Allah, defeat their enemies, O Allah, destroy them utterly and count them, and leave none of them remaining, O Lord of the Worlds.

May Allah’s peace and blessings be upon our Prophet Muhammad, and upon his family and all his companions.

**Written by**

**Abu Abdullah**

**Muhammad bin Saeed Raslan**

**- May Allah forgive him and his parents –**

**On Friday,**

**15 Sha’ban 1446 AH,**

**Corresponding to February 14, 2025 CE**